

MEMENTO

for Christians.

IN THE

Some short Meditations on
the third verse of the thirteenth chap-
ter of the Epistle ynto the
Hebrewes.

*Remember those that are in bonds as bound with them; and
them that are in affliction, as if ye were also afflicted in the
body.*

*Published by the Author, M. D. Little
of M. S. C. L.*

For the comfort of all those that mourne in
Sion, and very fit to be seene in the hands of
all men in these troublesome dayes
of the Churches sorrow.

PSAL. 137. 5, 6.

*If I forget thee O Ierusalem, let my right hand forget her cun-
ning: if I doe not remember thee, let my tongue cleave to the
rooſe of my mouth: yea, if I preſerre not Ierusalem to my
chiefe ioy.*

PSAL. 137. 1.

*By the riuers of Babel wee ſate, and there wee wept, when wee
remembred Sion.*

LONDON,

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J. Hall

MEMORIAL

for the

of the

Some short Meditations on

the Christian's Duty

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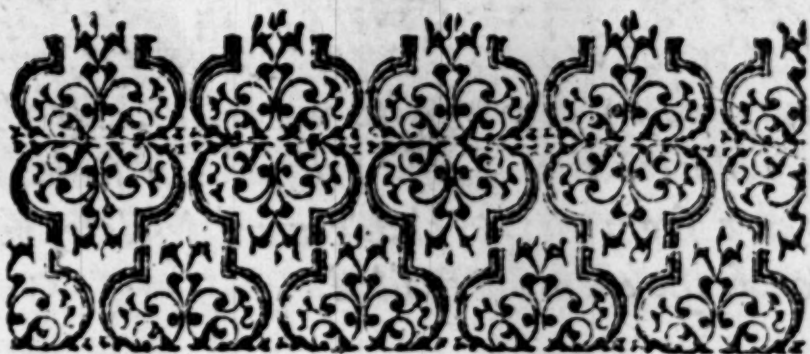
To the holy Church of
God; the Spouse of Christ, and
Matron of all the faithfull: plan-
ted in these nearer parts of Chri-
stendome: all peace be with-
in thy Walles, and prof-
peritie within thy
Palaces.



Oly Mother, from
whom I haue re-
ceined all that I
haue, and more
then I haue; to
whom I owe
both my selfe &
service: Look-
ing about me, vnto whom I should De-
dicate this little Treatise, I could
finde none more fit, in respect of dutie
from

from me, nor none more fit in respect of
 I Ioh. 5.1. parentage frō you, you being the high-
 Psal. 45. 9. est for birth; none more fit in respect of
 matter; it concernes thy self: none more
 fit to free me from censure of any by-
 respects; nor none more right to claime
 it at me, nor none more worthy to de-
 serue it of mee then thy selfe. To thee
 therefore, holy Mother, doe I presume to
 offer these first ripe fruits complete of
 my meditations, as a handfull of man-
 Gen. 30. 14. drakes such as they bee : receiue them
 Mother; what though they be crazed in
 the gathering, and so made unsight-
 able, yet if they will procure thy Hus-
 bands loue, whereby thou mayest bee
 made more fruitfull, accept of them; of
 I Cor. 4. 7. which good wil of thine, I haue no cause
 I Cor. 11. 23. to doubt, seeing they are thine owne, re-
 ceiu'd from thee, for thee; such there-
 fore as I haue receiued, doe I offer vnto
 thee and no other: passe by my unskil-
 fulnes, accept of my willingnes; And so
 doing, thou shalt increase my diligence
 to helpe thy furtherance. I rest a sonne
 of thine age,

E. D.



The Churches Lamentation, by reason of her sorrow.

BEhold O Lord, for I am in distresse, Lam. I. 20
my bowels are troubled, my heart is turned
within me : abroad the sword bereaueth,
at home there is death.

They haue heard that I sigh ; there is Verse 21.
none to comfort me : All mine enemies haue
heard of my trouble ; they are glad that thou
hast done it.

Heare I pray you all people, and behold Verse 28.
my sorrow : my louers and my young men,
are gone into captinitie.

I called for my louers, but they deceiued Verse 19.
me ; my Priests and mine Elders gaue up the
ghost in the Citie, while they sought their
meate to relieue their soules.

The Churches Lamentation, &c.

Verse 16.

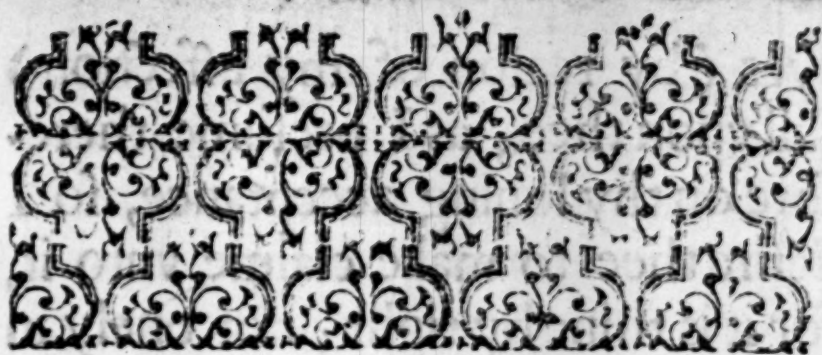
For these things I weepe; mine eye, mine eye runneth downe with water, because the Comforter that should relieue my soule is farre from me; my children are desolate, because the enemy preuailed.

Verse 17.

Sion spreadeth forth her hands, and there is none to comfort her; the Lord hath commanded concerning Iacob, that his aduersaries should be round about him; Ierusalem is as a menstruous woman among them.

Verse 12.

Is this nothing to you all yee that passe by? Behold and see, if there be any sorrow like to my sorrow, which is done vnto mee, wherewith the Lord hath afflicted me in the day of his fierce anger.



To the Christian Reader greeting.



Vrteous Reader, vnto whom this litle Treatise in particular is dedicated, if you bee in Christ, and so a member of the Church ; and therefore I doubt not, but that it shall finde free acceptance with thee. I presuming to honour thee with that, which men ordinarily designe to their chiefeſt friends, cuen the dedication of a booke, neither reſpecting honour nor greatneſſe, nor pompe and dignity, which the world ordinarily lookes after; but finding in thee ioyntly all whatſoeuer is worthie due reſpect: I haue faſtened mine

I vnto the Reader.
eyes (by reason of my affection)
full vpon thee; as I presume there-
fore on thy louing acceptance, so I
desire thee to make claime vnto it,
for it is thine by right; not onely in
respect of the drift of the matter,
but also in the intention of the Au-
thor; it is dedicated vnto thee: there-
fore, if thou wilt not shew thy selfe
inhumane, receiue it louingly, reade
it diligently, consider it weightily,
and respect it worthily. The matter
concernes as thy selfe, so the whole
Church of God: it intreates of a
dutie inioyned vs by God; which is,
to remember those that are in bonds
as bound with them, and them that
are in affliction, as if wee were af-
flicted in the body; for considering
with my selfe, the troubles of the
Church, not onely at home more
couertly, but also abroad more o-
penly: insomuch that it may iustly
take vp that cōplaint of the Church
in the Lamentations of *Ier.* and be-
ing no way able to relceue it, I could
doe

do no lesse then shew my affection towards it, by stirring vp all Gods people to remember it: the which I could not more forcibly do then in the words of God himselfe, wherein he calles vpon all men to remember those that are in bonds. Wherein I obserue the Lord first exhorting vs to a duty. 2. directing vs in the manner how to doe the same. In the exhortation I obserue the earnestnesse of it in the word, Remember; in the direction I obserue the strictnes of it in these words, As though you were bound with them. Next I obserue the words in particular, wherein I note first what wee are to doe, To remember. Secondly, who, those in bonds, Thirdly, how, As though wee were bound with them. And lastly from the words in generall, I obserue the great loue of God towards his afflicted seruants, in calling vpon all his people as it were by open proclamation to remember them. In this Treatise, wee haue shewed

shewed also how we are to perform holy duties, that wee may doe the will of God on earth as it is done in heauen; For wee must haue respect to the manner, as well as to the matter, in the performing of holy duties: as the reuealed Will of God must bee our ground for the matter, so the holines of God must be our rule for the manner, seeing the Lord is as strict in directing vs how, as earnest in exhorting vs what to doe. Also I haue endeauoured to answer some questions: as first, how wee are to *remember those in bonds*. Secondly, why the Lord suffers his to bee in such bonds and afflictions. And thirdly, how the godly may know that the Lord loues them; notwithstanding they are in great affliction, which is, by entring into the Sanctuary of God; also I haue shewed what the Sanctuary is, and how they may behold God walking therein for their greater comfort.

Now

To the Reader.

Now considering also the weight of the word *Remember*, that it exempts none: for if the Lord should haue saide, Releeue them, many haue it not: if hee should haue saide, speak for them, many are bard from it with *Hester*, vnlesse they venture Hest. 4. 16, their liues or liberty: if hee should haue saide, fight for them, many may not; if hee should haue saide, deliuer them, many cannot; and therefore he saith, Remember them, which euery one may; for this breakes through all lettes, neither farrenesse of place, nor opposition of power, nor difficulty of danger can let, but euery one may remember them. None can complaine of the poorenesse of their estate, the weakenesse of their bodies, the disability of their nature, nor the tendernesse of their sexe: for euery one may remember them by praying for them, fighting for them, groaning for them, and so mourning and suffering with them. This will stretch euen from the city of *Shushā* through-

To the Reader.

throughout al the 127. Prouinces of
the King *Ahasuerose*: the opposition
of great *Haman* cannot let, nor the
presentnesse of their danger preuent
it, nor the tenderesse of *Hesters*
sexce hinder it. We may many
times want eyes to see them, or
times to visite them, or opportunity
or meanes to minister vnto them; but
wee shall neuer want occasion nor
meanes to remember them, if we be
not wanting in affection towards
them. And therefore seeing my abi-
lity could not doe that I would, I
thought it my duty to doe that I
could, and therein haue endeauou-
red to stirre vp others that are bet-
ter able, to doe what they should;
whether in the Kings Court with
Nehemiah; or in the Kings fauour
with *Hester*; or of the Kings seede
with *Jonathan*; or one of the *Eunuchs*
with *Ebedmelech*, or one of the cou-
cel with *Gamaliel*; whether they are
Prophets of the Lord with *Jeremiah*,
or

Nehc. 1. 4.

Hest. 5. 2.

1 Sam. 20.

4.

Ier. 38. 7, 8.

A&. 5. 34.

Ier. 9. 1.

Psal. 74.

or Gouvernours of Common-weales
with *Dauid* : not doubting but this
motiue shall haue good successe, see-
ing they are not my words, but the
words of the Lord of hosts, euen the
God of heauen and earth that doth
require it; and seeing that the dutie
is weightie, though the performance
bee easie, and yet euery one by na-
ture backward hereunto. Let this
present Treatise be a meanes to pro-
uoke others who are far more able,
to set penne to paper, and to shew
thereby not onely their remem-
brance of those in bonds, but also
to stirre vp others according to
their place to mind the same, seeing
the State of the Church calles for it
like that in *Ieremy, Lamen. 1. 12.* And
thus not longer hindering of thee
from the worke it selfe, (wherein if
you finde any benefite, giue God the
prayse, and let me haue the benefite
of thy prayers,) I leaue it to thy
holy meditations, and thy selfe
to

to Gods gracious visitations, wishing
as much good to thy soule as thou
canst desire prosperity to thy body.

Farewell in the Lord,

*In whom I rest euer thine,
if thou be his.*

E. Dowll



The feuerall points of doctrine, which in this insuing Treatise are at large confirmed and applyed.

From the exhortation.

1. **T**hat in effecting our saluation, the Lord doth more manifest his loue then shew his power.

2. That the Lords words come not lightly nor slightly from him, but with abundance of affection and earnestnesse.

3. That it is a speciall duty laid vpon vs by God himselfe, to remember those that are in bonds.

From the direction.

1. That the Lord in his word doth not barely exhort vs to doe his will, but is very dili-

General points of Doctrine.

diligent to direct vs in the manner how to doe it.

2. *That the Lord is very strict in the obedience of his will.*

3. *That it is not enough to doe holy duties, but we must be very strict in the manner how we doe them:*

From the words in particular.

1. *That the Lord would haue vs take great notice of the affliction of his people.*

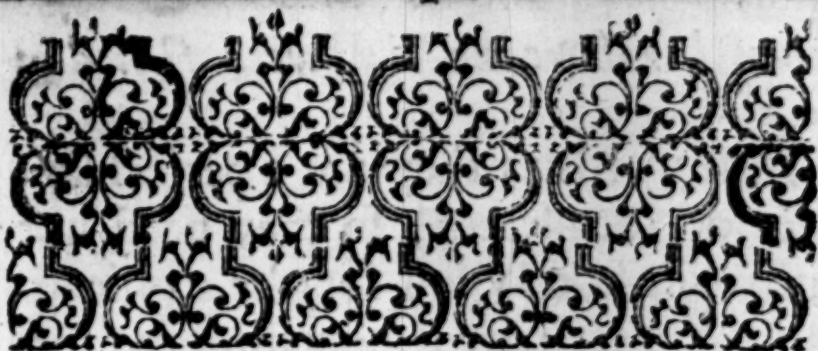
2. *That naturally we are very subiect to forget the afflictions of Gods people.*

3. *That the people of God in al ages haue beene subiect to bonds and afflictions.*

4. *That we ought so to minde the afflictions of Gods people, euen as though wee our selues were afflicted in the body.*

From the words in generall.

11. *That the Lord is very pittifull of his afflicted seruants.*



A Memento for Christians.

H E B. 13. 3.

Remember those that are in bonds as though you were bound with them, and them that are in affliction as if you were also afflicted in the body.



The summe of which words is an exhortation to a dutie, with a direction for the manner how to performe the same. In the exhortation wee may obserue the earnestnesse of it; *Remember those that are in bonds:* In the direction the strictnesse of it;

B

even

even as though we our selves were afflicted in the body.

These words as they are a perfect sentence of themselves, so they need not much to be stood vpon for the explication: the latter part expounding the former. For by bonds is not meant onely chaines and imprisonment, but all kinde of reproches, aduersities, and persecutions that come vpon vs for the truthe sake: as is plaine by the word *affliction*. Therefore let vs see what instruction the Lord doth afford vs in the same; in the which for orders sake we will first obserue the exhortation; secondly the manner of it, which consists in the earnestnesse of the words: and thirdly the dutie we are exhorted vnto. In the direction we will first obserue the direction it selfe; secondly the manner of it, consisting in the strictnesse of the words: and thirdly the thing we are directed in. And after wee haue thus considered of the words, as they are laid downe by the Lord, for exhortation and direction, we will consider of the words themselves, as they lie in the text; wherein wee will obserue first, what wee must doe, *Remember*; secondly who, *those in bonds*; and thirdly how, *even as though we*

wee

we were bound with them; and lastly wee
will consider of the words in generall,
taking them altogether, and obserue from
them, what they then doe naturally af-
ford in one point: for the accomplishment
of which worke so that God may haue
glory, and each of vs benefit, he that o-
peneth and no man shutteth, and shutteth
and no man openeth, vouchsafe his speci-
all presence, for direction and assistance.
Amen.

In that the Lord who hath made all
things, and gouernes all things, and ther-
fore hath power ouer all things, need but
command, and might be obeyed: yet of
his free grace doth so stoupe vnto vs, as to
exhort where hee might compell: Wee
learne thus much:

1. *Doct.* That in effecting our saluati-
on, the Lord doth more manifest his loue
then shew his power; the truth of which
point as it is cleere from the text, so also
it will evidently apeare, if wee doe duly
consider of all the parts of our saluation,
the beginning, the degrees, the meanes,
the manner, the causes, and the effects;
they all preach vnto vs of nothing else
but the loue of God. For the beginning
of it as it is manifested vnto vs in *Gen. 3.*

1. *Doct.*

What should moue the Lord to make that gracious promise, that *the seed of the woman should breake the serpents head*, but his free loue, wherewith he loued vs from the foundation of the world? For the degrees of it, *what should moue the Lord to send his Sonne into the world in the fulnesse of time, to fulfill all righteousnesse, and by his death to purchase vs saluation and life, but because he loued the world?* Iohn 3. For the meanes of it, *what should moue the Lord to giue his iudgements vnto Iacob, his statutes, and his ordinances vnto Israel, but because he had a fauour vnto them? for he hath not dealt so with euery nation,* Psal. 147. For the manner of it; *what should moue the Lord to vse so many exhortations, perswasions, inuitations, and allurements, but on-ly his loue, because hee would not that wee should die?* Ezek. 18. For the cause of it, *where is it to be found but in the loue of God?* Dent. 7. And for the effects, *which is grace here, and glory hereafter, what doth it shew vnto vs but the loue of God, that where he is there we might bee also?* Iohn 17. By all which it is euident that in effecting our saluation, the Lord doth more manifest his loue then shew his power.

Reas. I.

Math, 5. 45.

The reason is, first, because his mercy is
ouer all his workes. Second-

Secondly, because mercy pleaseth him, *Reas. 2.* he delights himselfe in shewing mercy, *Mich. 7. 18.* and manifesting his loue.

Thirdly, because there is no other way *Reas. 3.* would serue turne to effect our saluation; his power would destroy vs; his iustice would condemn vs. It is his mercy & loue *Rom. 5. 8.* that must doe vs good. This point being thus proued both by Scripture and reasons, the vses follow.

And first, it serues for instruction to teach *Vse. 1.* euery one of vs, to take notice of the loue of God towards vs in effecting our saluation, and to cry out with the Apostle: *O the heighth and depth, the length and bredth of the loue of God towards vs,* in the beginning, the degrees, the meanes, the manner, the causes and effects of our saluation. *Eph. 3. 18, 19.*

2. Secondly, it serues for imitation to all those that any way are instruments in the saluation of others; not so much to shew their power & authority they haue receiued, as to manifest their loue towards Gods people, & to say with the Apostle, *that the loue of Christ constraines vs:* for in this they follow the best master that euer taught. *2 Cor. 5. 14.*

3. Thirdly, it serues for exhortation vnto euery one to praise God, for his mercy: like as for our prefer- *Psa. 107. 12* uation

uation by his prouidence, so especially for our saluation by his loue, *Psal.* 103.

4. Fourthly, it serues for reproofe of all those whom God hath made instruments in the salutation of others, that stand more to shew their power and authoritie, then to manifest their loue; in this they leaue the example of Christ, and follow Antichrist.

5. Fifthly, it serues for consolation vnto all those that haue part in the saluation brought vnto them by the Lord Iesu; they haue so many testimonies of the loue of God, as they haue experiments of the worke of their saluation.

So much for the first point in the exhortation; the manner followes, which shewes the earnestnesse of it in the word *remember*, from whence we learne,

Doct. 2.

That the Lords words come not lightly from him : but with aboundance of affection and earnestnesse, as is cleere not only in this place, *remember those that are in bonds*, which shewes the earnestnesse of his affection; but else-where, *Oh that my people would haue heard, oh that they would vnderstand, oh that they would remember their latter end*: and sometime *why will yee die O house of Israel?* which plainly proues the

Deut. 32.
29.

Ezek. 18.
31.

the truth of this point, that the Lords words come not lightly nor slightly from him; but with abondance of affection and earnestnesse.

The reason, it is in a matter of great *Reas. 1.* weight, it concernes his owne glory, and the saluation of all his people.

The point being thus proued both by Scripture and reason, the vses follow.

And first it serues for instruction, to *Use 1.* teach vs diligently to attend vnto the words of the Lord, because they are spoken with such abundance of affection and earnestnesse: As also in that it treats of a matter of such great weight and moment: and thirdly in that the speaker is so great a personage, euen the Lord himselfe; the least of which motiues is sufficient to draw attention in matters of lesse moment.

Secondly, it serues for imitation to all *Use 2.* those that handle the word of the Lord, to speake it as the word of the Lord: that is, as in the plainenesse and euidence, so also in the power of the Spirit, with abundance of affection and earnestnesse, for it is a matter of great weight: they are arbitrators between God and his people, they are making a loue-day, and a recon-

2 Cor. 5.
20.

cilement betweene God and man ; therefore they should with the Apostle say, *As though God did beseech you by us, We pray you in Christs steed, be you reconciled to God.*

Rom. 12. 1.

And in another place ; *I beseech you by the mercies of God, that you giue up your selues a lining sacrifice ; holy and acceptable vnto God.*

Pse. 3.

Thirdly , it serues for reproofe of all those whom God hath called to the handling of his word, and yet doe it so lasily, and carelesly, as though they cared not whether they speake or no : which sheweth evidently, that seeing they come not in the power, neither haue they the spirit of *Elias*; for it is said of Christ that he spake with authority, and not as the Scribes: in which words there is a plaine difference betweene the ministry of Christ, and those of antichrist: those of Christ as they come in the name, so in the power also: those of antichrist come in the name onely, which howsoeuer they may be great schollers, and bee of great note in the Church, euen as the Scribes and Pharises were, yet our righteousness must exceede theirs, els shall wee neuer enter into the kingdome of heauen. For these men handle not the word as the word of God, nay

Mat. 5, 20.

not

not as the cause of men; for if they were made arbitrators betweene men, oh how earnest they would be, oh how full of affection, how full of power in perswading and intreating? But now in the cause of God, they are frozen vp as it were, vnlesse it bee in respect of titles or personall wrongs, then they will bestirre them, even to spend whole sermons on it: which sheweth that they preferre themselues, and the cause of men before the cause of the Lord, who is Almighty: Therefore because they respect the Lord no more now, he will respect them no whit hereafter; for howsoever they may come with their fellowes, and pleade, Lord haue wee not preached in thy name? yet because it hath beene but in the name onely, hee will say vnto them, *Depart from me ye cursed into everlasting fire, I know you not.*

4. Fourthly, it serues for consolation to all those that in handling the word of God take this course, to imitate the Lord herein: for howsoever it may not bee liked of the most: yet we know that it is approoued of the best. And howsoever they may be called hotspurres, & thought to be too much of the Spirit: yet it is better to bee blamed of the world, to bee

too

Rom. 8. 13.

too much of the spirit, and liue: then to be blamed of God, to bee too much of the flesh and dye. And so much for this point concerning the manner of the exhortation; the duty that wee are exhorted vnto, followes: that is, that we *remember those that are in bonds*, from whence wee learne this lesson:

3. Doct.

That it is a speciall duty laid vpon vs by the Lord himselte, *To remember those that are in bonds, to remember those that are in affliction.*

The truth of which as it is cleere from the text, in that the Lord is so earnest and diligent in the pressing of it; so also, in that he hath taken such vengeance, not onely on those which haue beene instruments of their sorrow, as on *Pharao, Ameleck,*

Exod. 14. 24

Isa. 37. 36,

37.

Iudg. 5.

Amo. 6.

Rabsheca and the rest, but euen of those who haue not helped them in their sorrowes, as *Curse ye Merozhe*, because they came not to helpe the Lords people, and *Woe to those that are at ease in Sion, and are not sorry for the affliction of Ioseph: therefore shall they goe captiue with the first, their sorrow is at hand.*

1. Reas.
Argu.

Now there can no other reason bee giuen of this but the will of God, of which to aske a reason as an ancient Father saith,

is

is to seeke that which is not to bee found,
or to passe by an vnpassable way. For his
will being our rule of life, those that seeke
to passe those bounds may expect nothing
but death: for he willes it onely, because
it is his good pleasure so to do: which rea-
son should serue in stead of a thousand;
for if the will of a king will so preuaile
with vs, especially if we know that it is his
good pleasure so to haue it; Oh how then
should the will of God who is King of
Kings, and Lord of Lords, that great
Jehouah, whose name is, *I am*, perswade vs
to obedience?

The vse of this point is first for instru-
ction to euery one high and low, rich
and poore, to set to the practise of this
duty: for it is required of vs by God him-
selfe as well as any other part of his wor-
ship, as hearing the word, receiuing the sa-
craments, or calling vpon the holy name of
God it selfe. The motiues hereunto
are these following, and they are drawne
partly from God, partly from men; those
from God are drawne partly from the
will of God, and partly from the sake of
God; those from men are drawne partly
from others, partly from our selues. Those
from others are drawne partly as they
stand

I. Vse.

stand in relation to vs, Those from our selues are drawne partly from the benefite we shall reape if we do it, and partly from the euill that will insue if wee doe it not.

The first motiue then to stirre vp euery one to the diligent practise of this duty is, because it is the will of God, God doth earnestly require it: the which if we would but duly consider, when wee looke vpon the affliction of Gods children, or doe but heare of it in any kinde that they are afflicted in their estates, in their names, in their persons, or in their liberty: if, I say, that wee doe but duely consider of this present text, that it is the Lords will that we should remember them, it would be motiue sufficient to stirre vs vp to the practise and performance of this duty.

2. The second motiue is drawue from the sake of God, because they are his. *Saul, Saul, why persecutest thou me? Act. 9.* And in *Hebrewes 11.* *Moses in saide to esteeme the rebuke of Christ greater riches, then the treasure of Egypt.* Marke, hee saith, *The rebukes of Christ, shewing that the afflictions of his people in all times haue beene his affliction: therefore if we would*
take

take to heart to see the Lord Iesus Christ in his owne person to bee afflicted, imprisoned, reuiled and persecuted; oh then let vs remember the *bonds*, and the *afflictions* of the people of God; for they are his, they are his *bonds*, they are his *afflictions*, they are his rebukes, they are his persecutions: therefore if any thing will mooue vs, the due consideration of this will.

3. The third motiue is drawne from men, and first from others, as they stand in relation vnto God being his children; for 1.Ioh.3.1.
all true beleeuers are the sons of God, they 1.Ioh.5.1.
are borne of God: now the consideration of this, that all the people of God are Gods owne children, will be a great motiue to cause vs to take to heart their *bonds* and their afflictions: for if the children of a King being in a strange land where they were not knowne, should be in great calamity and distresse, & it should be manifest to some other by their princely carriage, or by their honorable speech, that they were the children of such a King that were a great Monarch on earth: O how would these men labour to deliuer them and free them, partly by their suits, telling their aduersaries that they must take heed what they

14
they doe. They are honourably descended, that they are children to such a King, and heires apparant to such a kingdome, well knowne in their owne countrey, And thus hauing deliuered them, o how would they straine themselues to doe them good, by letting them dwell in their owne houses, feede at their owne tables, and lodge in their owne beds; perswading themselues that when the King their father should heare of it, they should be richly rewarded for the same, although happily they know not rheir fathers minde how hee stands affected towards them, nor the power of the king how hee is able to steed them, or at least it may be a long time ere the king might heare of it.

Ioh. 15. 19

Now beloued all the people of God, are Gods owne children, who is the Lord of Lords, and King of Kings, the great Monarch of heauen and earth: and they are in this world as in a strange countrey where they are not knowne, for the world knowes them not: by reason whereof they are many times in great calamity and distresse, sometime in *bonds*, sometime in great *afflictions*. O then how should this mooue vs to take pittie vpon them, knowing
ing

ing that their Father, euen the Lord Almighty is not onely able and iust to recompence tribulation to those that trouble them, but also is ready and willing 2. Theſ. 1. 6 richly to reward all those that vnfeinedly indeauour to doe them good, yea and takes notice of the least good that is done vnto them, and that at the very first moment of time, if we doe but vnfeinedly inquire of their estate, or offer vp a prayer vnto God for them; yea if wee can but sigh vnto God for them in their distresse, the Lord who searcheth the hearts takes notice of it: but *if wee giue but a cuppe of cold water in his name, we shall not lose our* reward. Mat. 10. 41

But lest any should thinke that this might be soon rewarded, the Lord secōds it saying, *That whosoever shall giue house or goods, or lands, leaue father or mother, or wife or children for his sake and the Gospells, they shall receiue a hundred fold now at this present, and in the world to come eternall life.* O rich reward! shall not the least kindenesse be forgot euen to a cuppe of cold water? and shall the greatest fauour we can doe, euen to the leauing of all, bee so abundantly rewarded! O how should this moue vs to take to heart the affliction of Gods

Gods people, and to strue to the vttermost of our power to doe them good, and to remember them, euen because they are the children of the Almighty.

1. Cor. 12.
26.

4. The fourth motiue to stirre vs vp to the practise of this duty, is drawn from the people of God as they stand in relation vnto vs: that is, *They are members With vs, of one and the same body.* Now shall one member suffer, and shall not the whole body suffer with it? this were against nature: Therefore let the consideration of this mooue vs to the diligent practise of this duty.

5. The fift motiue is drawne from our selues, and first from the benefite we shall reape if we doe it; as, wee shall testifie our obedience to the holy will of God. Secondly, that wee doe it for the sake of God. Thirdly, that we loue God: for those that loue him which begat, loue those also which are begotten of him. Fourthly, that we are liuing members of the Lord Iesus. Fiftly, it will be the best meanes to prouide comfort for vs in our affliction, according to that law of equity, our abundance now supplying their want, another time their abundance may supply ours: and according to that generall law, *What measure*

measure yee meate, it shall bee measured to you againe. Sixtly, it will cause the Lord to giue vs aboundance of good things here. And seuenthly, and lastly, glory and life hereafter.

6. The sixth motiue is drawne from the euill that will insue, if wee doe it not: that is, not onely to bee deprived of all the former blessings, but also it will testifie against vs; 1. that we are disobedient to the holy will of God. 2. that we will doe nothing for the sake of God. 3. that wee loue not God, 4. that wee are not liuing members of the body of the Lord Iesus. 5. that wee shall want comfort in our affliction, according to that speech of the Holy Ghost, There shall be iudgement *Lam. 2. 13.* mercilesse to those that shew not mercy. 6. They shall haue no reward here; and 7. they shall bee shutte out of heauen hereafter. Yea, not onely thus, but by the omitting of this duty, they pull vpon *Math. 25.* themselves horrible iudgementes, as *Curse yee Meroshe*, because they came *Iudg. 5.* not vp to helpe the Lord. And wee to those that are at ease in Sion, that put *Amos 6.* farre away the euill day, that lye upon beddes of luory, and eate the lambes of the flockes, and sing to the sound of the
C viol,

violl, and drinke wine in bowles : that is, doe abound with these outward things, and are not sorry for the affliction of Joseph : that is, of the people of God; Therefore shall they goe captiue with the first that goe captiue, and their sorrow is at hand ; and
 Obed. 12. *in Obediah, The vision of the Lord against Edom, because of thy cruelty against thy brother Jacob in the day of his calamity : shame shall conuer thee, and thou shalt be cut off for ever.*

7. The seauenth and last motiue is drawne from the example of God, and the Saints of God in the Scripture; in Exodus 3:6. 8, 9. the Lord is said to see the affliction of his, and to come to deliuer them, and to bring them into a good land: and in the booke of Judg. how oft is the Lord said to see the affliction of his people, to heare their prayers, and to deliuer them out of their distresse ? And for the Saints we haue *Nehemiah, Mordecai, Heester, Daniell*, and whole Churches in the
 2. Cor. 8. 3. *new Testament: some that haue ministred vnto them beyond their ability; some that*
 1. Cor. 16. 2 *haue set apart for them euery first day of the weeke: the due consideration of which will serue to quicken vp euery one whom the Lord hath made willing, continually to*
 put

is, put in practise this duty. But if neither
 s, those motives which concerne God as the
 o- first three, nor those that concerne men as
 re- the last three, nor those which concerne
 at God and man together in the last place;
 nd if none of these, nor all these together will
 nst mooue vs to the sincere practise
 ro- of this duty, it shewes plainly that as yet
 ne our hearts are exceeding obdurate and
 for hard.

Now the meanes, by which wee must The means
 is doe it, is partly by our prayers, partly by
 nd our purse, partly by our presence, and
 ro- partly by our paines; our prayers must be
 af- first and last. Yea in this doth our remem-
 er bring of them chiefly consist, for we may
 d: remember those by our prayers that wee
 he cannot by any of the other meanes: for by
 o- it we may remeber those that are a thou-
 tier sand miles off vs, yea that are as farre as
 he there is any distance on earth: therefore
 he- saith the Apostle, *Remember those that are*
 he *in bonds*, as if he should say, If thou canst
 red not helpe them any other way, yet doe
 nat not forget them in thy prayers. Now thy
 of purse will extend to all their necessities, as
 ich to cloth them and feede them; thy presence
 om to visite them, thy paines to goe for
 to them, like *Hester* to the King. But the two

first will extend furthest: therefore howsoever they are most hardest: yet they should be most practised.

The manner.

For the manner how we must doe it, is first, willingly, and chearefully, for *God loveth a chearefull giver, 2. Cor. 9.*

Secondly, it must supply their wants, into the thing whereof they stand in neede, *James 2. 16.* But if any thinke this an hard saying, and to go too neare the quicke, let them consider besides the motives that have beene alleadged, the benefites that it will affoorde, laide downe by the Apostle himselfe in the *2. Cor 9.* and that is, it wil cause God to be prayesd, the necessity of the Saints to be supplied, and our selues to be enriched, and that in 3. things, in our soules, in our estate, and in our names.

Quest.

Ans.

But here a question may be asked, what is meant by remembring of those that are in bonds, and those that are in afflictions; vnto which I answer, that howsoever it is exprest in the *2. part of the text*, and shall more fully bee handled there, yet seeing that it is necessarily raised in this place, I answer, that to remember the afflictions of Gods people so as the Lord doth require in this place, is to take their afflictions as our owne. Now if wee were afflicted

in

for our owne bodies, euery one knowes
 what we would doe, there need not much
 inquiry what we should doe; euen present-
 ly seeke all lawfull means of ease and help,
 to all lawfull means (I say) not in sicknes or
 to seeke to witches or wizzards; nor
 into ease the body to afflict the soule, by do-
 ing any vnholly, vniust, or vnwarrantable
 thing: for this were to bee eased of a small
 and little affliction, & to bring vpon our
 selues an intolerable burden; for a wound-
 ed conscience who can beare? yea this
 were in stead of a blessing to bring a curse.
 But they will vse all lawfull meanes for
 ease and helpe, euen so should wee for the
 people of God: that is, if they bee affli-
 cted in their names, seeke to cleere them;
 if in their estates, seeke to releue them;
 if in trouble, seeke to deliuer them. But
 if it so fall out that when wee haue
 done all that wee can, and yet cannot
 bring to passe the thing wee desire, as
 sometimes it may so fall out in case
 of the body, as the woman that
 I spent all that euer shee had on Physitians, Mar. 5. 26.
 and yet could not bee healed nor cured:
 Then wee must euen sit downe vnder
 the burden, mourning with the people
 of God, not only for them, but with them,

Ioh:5.5.

and so helpe to beare the burden with
 them, waiting euery fit occasion for help
 like the poore man that sate by the pool
 waiting the moouing of the waters. I doe
 not say we must lye downe vnder the bur
 den as weary of it, but to sit downe vnder
 it the better to nestle our shoulders vnder
 it, resolving to beare it, vntill the Lord shal
 take it off. And thus much for the vse of
 instruction.

Use 2.

i.Ioh.3:18.

Aa.5.1.

Rom.9.3.

The second vse is for examination, to
 try whether we haue thus remembred the
 affliction of the people of God yea or no,
 and vpon due tryall made, if that we finde
 that we haue come short of this, and in
 stead thereof haue made our remembring
 of them to rest onely in words, saying,
 God helpe them, I am sorry for them and
 the like, an ayrie kinde of remembrance;
 and hast not spent all that thou hast on
 Physitians, nor solde all thou hast, and
 laid it downe at the Apostles feete, al
 though happely thou maist some part
 with *Ananias* and *Saphira*; nor hast wished
 thy selfe to bee raced out of the booke of
 life for thy brethrens sake: howsoever these
 are rare examples, and that some thinke
 they belong not to vs now, and that *Paul*
 and *Moses* erred in their passions, they
 are

are much deceiued : for God requires
elp them as strict at vs now as then hee did,
and Gods glory in the saluation of all his
people, ought to bee preferred before our
owne saluation. Therefore howsoeuer
thou haue gone farre, yet if thou hast not
gone thus farre, know that thou hast not
done yet that thou shouldest haue done:
therefore let it humble thee, yea let it
serue to further thy humiliation at this
present time, that thou hast not only failed
in a duty, but in a speciall duty required
of thee, not onely by precept, but also by
example ; yea prouoked thereunto by so
many strong motiues. And let it quicken
thee vp for time to come, to settle
thoroughly vpon the performing of this
duty : yea to make conscience of it, as of
hearing the word, receiuing the Sacra-
ments, or prayer it selfe.

If any yet shal through too much world-
lines, obiekt against this, and thinke that
it is a little too strict, and thinke that
hereby they should bee deprived of being
masters of their owne goods:

I answer, That wee haue nothing but
what we haue receiued: and haue wee re-
ceiued it for our selues? No, for the hea-
then can answer, that man is not borne

Rom. 9. 3.

wholly for himselfe, but partly for his countrey; but diuinity teacheth vs that man is not borne in part, but wholly for the Church of God, euen to the laying downe of our liues if need be for the testimony of the truth, *for the brethrens sake, as Paul saith, Phil. 2. 17. Yea though I bee offered vp vpon the sacrifice and seruice of your faith, I am glad and reioyce with you all.* And so much is implied in the story of the talents, that what gifts wee haue receiued from the Lord, whether concerning the inward or outward man, they should bee wholly imployed to his vse; and this euery one will grant in respect of the inward gifts, as wisdom, knowledge, vtterance, boldnesse, memory, or the like, that wee haue not receiued them for our selues alone, but for others. And shall wee bee so lauish in the more excellent, and so spare in those that are more meane? Fye, fye: therefore *of our owne mouths shall we be condemned.* Indeed wee must not loue others better then our selues, nor giue so much to one as vtterly to disable vs from giuing to another: yet thou must measure it at least by this rule, To doe to others, as thou wouldest that others (in thy estate,

his estate) should doe by thee, if thou were
in their case. Hast done what thou canst
for them, it is well. Hast thou ventured
thy office with *Nehemia* : or thy pleasure
with *Moses* : or thy life with *Hester*? Nehe. 2. 5.
Heb. 11. 25
Nay, hast thou prayed for them; sighed Hest. 4. 16.
for them, groned for them? Yea, hast
thou beene *heavy* for them? Yea, hath
thine *eye broken thy heart* with sight of Lam. 3. 51.
their sorrow? Hast thou *neither eate nor*
drunke for three whole dayes for them? Hest. 4. 16.
Nay, hast thou abstained from *pleasant*
fare for three whole weekes of dayes for Dani. 10. 2.
them? Nay, hast thou giuen *no quiet rest* Ilay 66.
to thine eyes, nor to thine eye-lids, till thou
hast seene some rest for the people of
God? Yea hast thou called thy childe
name *Ichabod*, when thou hast heard that 1 Sam. 4.
the enemies haue preuailed ouer Gods 21.
people, and so to take the *glory from Is-*
rael?

Haply (to sell some part of thy pos-
session) thou thinkest it much; yet some
haue done it, (which yet were as farre Acts 2. 45.
from community of goods, some igno-
rantly dreame of , as they were from o-
ther of their idle fantasies : they had
community in vse indeed, but not in pro-
priety :) but to venture life is more; yet
some

some haue done it, as *Hester*; If I die, I die.

To venture thy office thou thinkest is much, yet some haue done it, as *Nehemia*. To venture the displeasure of a King, thou thinkest is much, yet some haue done it, as *Jonathan*. To build an house for them, thou thinkest it much, yet some haue done it, as the *Sunamite*. To entertaine them in house thou thinkest is much, yet some haue done it, as *Abraham and Lot*. But for a night or two it may bee thou couldest be content, but for a longer time thou thinkest it much, yet some haue done it, as *Simon the Tanner*. To become poore to make others rich thou thinkest it much; yet some haue done it, as *Christ*: to giue beyond ones ability thou thinkest is much, yet some haue done it, as the *Macedonians*: to ioyne in prayer for them with the bretheren thou thinkest is much, yet some haue done it, as in the house of *Mary*: to speake to the King for them, thou thinkest is much, yet some haue done it, as *Ebedmelech the blackemore*: to forsake the treasure of a kingdome, and the pleasures of a Court for them, thou thinkest is much, yet some haue done it, as *Moses*.

Wel,

Well, if none of these precepts nor
motiues, nor examples will preuaile with
thee, to cause thee to *Remember them that
are in bonds*, (to helpe them) the Lord
shall send them helpe and deliuerance
from some other place : *But thou and thy
fathers house shall be destroyed* ; yea thou
shalt be the *first that shall goe captiue*, *Heb. 4. 14.*
Amos 6. Yea if thou wilt not yet remem-
ber them, the Lord will send them helpe
some other way, but it shall not be to *thine
honour*, *Iudges 4. 9.* The Lord shall sell
them into the hands of a *woman* : that is,
will raise vp some weeke meanes to re-
lieue them ; for hee will send some *Raucen*
to feed them, or cause some *Gamaliel* to
speake for them : or some *laylor* to fa-
uour them ; or he will feed them with *An-
gels food* : or else cause that their feet shall
not *swell*, nor their garments to *waxe
old* for *40. yeeres* : or to cause their *meale*
and their *oyle* miraculously to increase ; or
at least cause them to like better *with wa-
ter and pulse*, then thou shalt with the kings
fare, when as thou shalt haue that blacke
brand set vpon thee by the holy Ghost
himselſe, *1 Iob. 3. 17. how dwels the loue of
God in him?* But if any shal yet obieſt, that
they would bee more forward, but that
there

Ans.

there are so many hypocrites, that in relieuing of the Saints many times they should feed the vnworthy. I answer, that if thou giuest to any one in the *name of a disciple*: that is, whom thou seest by profession to be a disciple, *thou shalt not lose thy reward*: and it is farre better for thee to set before thee the example of *Abraham* and *Lot*, who in entertaining strangers, receiued *Angels* into their houses. So thou knowest not whether in relieuing of the saints, thou shalt relieue Christ himselfe: not, as some foolishly think, that he comes in the shape of an old man, but we are sure that he euer comes vnto vs in his *members*: and better it were that our goodnesse should extend to all, then that any of the *household of faith* should want; as the Lord who lets his Sunne to shine vpon the *good* and *bad*; vpon the iust and vniust. Now if any shall say that they would doe more good: but they want opportunity. I answer, if that they doe what good they can, and desire to doe more good if they could, the Lord will accept the will for the deed: and let this text as a shrill trumpet euer sound an alarme in thy ears, that thou maist *remember those that are in bonds*; and then thou shalt neuer want opportunity

Math. 25.

40.

Gil. 6.

Math. 5.

portunity to remember them at least in thy prayers.

The third vse is for terror to all those *Use. 3.* that are negligent in this dutie, they doe not only deprive themselves of many blessings, but also pull vpon themselves horrible iudgements, as before hath beene shewed; that howsoeuer they may abound with these outward things, yet it will stand them in no sted at the *day of account*, Math. 25. but to further their condemnation.

The fourth vse is, for comfort and con- *Use. 4.* solation to all those that haue bin, and are forward in this duty; they take the best course to enrich themselves here, and to assure themselves of heauen hereafter: for they make God their debter; for hee that *giues vnto the poore, lends vnto the Lord*. Now, what though money be short in thy owne purse, yet if it bee in a sure hand, thou wilt not care; but whatsoeuer thou giuest or bestowest on the afflicted Saints of God, thou lendest vnto the Lord, who is a sure paymaster, that will not *faile thee* at thy need. And thus much for the point concerning the duty contained in the exhortation; the direction followes, from whence we learne this doctrine:

That

Doct. 4.

That the Lord in his word doth not barely exhort vs to doe his will, but is very diligent to direct vs in the manner how to doe it.

Luk. 1. 74.

This is cleere from the text, and most plentifully shewed in the Scripture : I will but instance one place in the first chapter of *Luke*, there is a duty required of vs to *serue God*. But is that all ? No, hee addes the manner also how we must doe it : that it must bee *in holinesse and righteousness : and that without feare, before him, all the daies of our liues* : and this is typed out vnto vs, in the old Testament, in the building of the Tabernacle ; *Moses* must doe *all things according to the patterne shewed to him in the mount*, *Exod. 25.40*. And of the house of the Lord, which were representations of Gods outward worship, both the *goings out*, and the *comings in*, with the *whole forme* thereof must bee kept, *Ezek. 43.11. and 46.9*. And as this serued for the old Testament, so it is in the new ; for Christ is faithfull in *all his house*, as *Moses*. *Moses* as the seruant, Christ is as the Sonne ouer his owne house, *whose house we are*, *Heb. 3.2. 1 Tim. 3.15*.

Reas. I.

And this the Lord doth, because hee would haue vs bring nothing of our owne
into

into his sacred worship ; but as *Moses*, must make all things in the Tabernacle according to the patterne shewed him in the mount, and the whole forme of the house must be kept, both the *length* and *breadth*, and *height* and *limits* of it round about; so we must doe nothing in the worship of God, neither for forme nor fashion of it, but according to the patterne shewed vnto vs in the reuealed will of God.

2. Secondly, hee doth it because hee would leaue no scruple nor doubt in the minde of his people.

The vse of this serues first for information, to shew vs the perfection of the Scriptures, as it is said in *Timothy*, that it *2 Tim. 3.*
is able to make the man ; yea the *man of God 17.*
perfect, yea absolutely perfect vnto all good
workes.

Secondly, it serues for instruction to e- *Vse 2.*
 uery one, to rest onely on the word of God, as on a perfect and sufficient rule to direct vs both in the matter, and manner of Gods worship, that as we make it our ground for the matter, so our rule for the manner of his worship also.

Thirdly, it serues for imitation vnto all *Vse 3.*
 the Ministers of the word, that in their ministry they vse not bare exhortations,
 but

but after the example of God himselfe, that they adde direction for the manner how they should doe the will of God.

Vse. 4.

Fourthly, 'it serues for reproofe; and first, of all those that rest not on the word of God alone for direction in the matters of saluation: Secondly, of those that rest on it for the matter, but not for the manner, they thinke this a little too nice. Thirdly, it reproves those Ministers that in their ministry take not this course: and fourthly, it serues to reprove those that mislike with those that doe take this course, thinking them too precise.

Vse. 5.

Fiftly and lastly, it serues for comfort and consolation of all those, first, that rest on the word of the Lord only for direction, both for the matter and manner in the worship of God, they rest on a sure rule. Secondly those Ministers that take this course in their ministeries, they follow the best example. Thus much for the direction; the strictnes of it followes, from whence we learne:

Dost. 5.

That the Lord is very strict in the obedience of his will.

This is cleere from the text, *Remember those that are in bonds*: But is that all? No, it must be *as though yee were bound with them*:

fe, *them* : and in *Luk. 1.* Wee must serue the *Luk. 1. 75.*
 Lord in holinesse and righteousness. But is
 that all? No, it must bee without feare
 before him, all the dayes of our lines.
 And in *Dauids* exhortation to his sonne
Solomon ; Know thou the God of thy fathers
 faith he, and serue him. Is not that strict
 enough? No, it must bee with a perfect
 heart, and a willing minde, *1. Chron. 28. 9.*
 Yea, this is plentifully cleered through-
 out the whole Scripture : not onely in
 the precepts of the Law, but of the
 Gospell also : the law saith, *Thou must ob-* *Deut. 12.*
serue all things that are written in the Law, 32.
to doe them. The Gospell saith, *Hee* *Math. 5. 28.*
that lookes on a woman to lust after
her, hath committed adulterie with her
already in his heart : and hee that is
 but angry with his brothers *unadu-* *Math. 5. 22.*
sedly, is guiltie of murther; and hee
 that doth but *couet* that which is ano-
 thers, in his eye, or in his heart,
 is guiltie of theft. And *James* saith, *Iam. 2. 10.*
 hee that obserues the whole Law, and
 yet failes but in one point, is guiltie
 of all : And *Moses* wee know was
 barred from entring into the land of *Deut. 32.*
Canaan , for that wherein wee can
 scarcely perceiue hee sinned. By all

D

which

which it is manifest, that the Lord is very in
strict in the obedience of his will. ue

Reason.

The reason is, because the Lord seeth th
how subiect we are to run into by-pathes, lo
if he doe but giue vs the least libertie, w
or that he doe but lay the reines in our I
neckes. w

Use 1.

The vse serues first for information, to
informe our iudgements of the great loue
of God towards vs, and care ouer vs for
our saluation, in that he doth not onely b
exhort vs to obedience, but doth it with t
aboundance of affection: yea, doth not f
onely earnestly exhort vs to doe his will, i
but also doth adde a direction, and that t
very strict, to haue vs walke in obedience
before him; and all for our good, to bring
vs to saluation. 2

Use 2.

Secondly, it serues for defence of all
those that in the vprightnesse of their
hearts, indeuour to walke in all strict o-
bedience before their God, against all the
calumniationes, not only of those dogges
that lie barking without, but also of those
wily foxes that lie nibbling within; that cry
out against all those that exceed them in
obedience, saying, they are too forward;
that they are more precise then wise, and
the like. These are they that loue to sleep
in

ery in a whole skinne, according to the pro-
 uerbe; they will hold profession so long as
 they may keepe their livingstoo, and no
 longer: according to the saying, they
 would goe to heauen in a hay-barne: but
 I may adde, in a halter: for they may as
 well expect to goe to heauen in a halter,
 as in this *halting way*. I speake not of the
 Martyrs that questionlesse went to hea-
 uen, as well by this death as by any other:
 but of the tibernites that are enemies vn-
 to the truth of God, that thinke the suf-
 ferings of the Saints to be iust vpon them,
 if it haue beene for any thing wherein
 themselues come short; not considering
 that we must keepe the *true patterne* of
 wholsome words, which we haue learned,
 2 Tim. 1. 13. And that our righteousness
 must *exceed* the righteousness of the
 Scribes and Pharisees, or else we shall ne-
 uer enter into the kingdome of heauen.
 But *these are they* that desire to make a
 faire shew in the flesh, which would haue
 others to be like them, only because they
 would not suffer persecution for the
 crosse of Christ; but *God forbid* that wee
 should *reioyce*, but in the *Crosse* of our
 Lord Iesus Christ, whereby the world is
 crucified vnto vs, and we vnto the world:

1 King. 18.
21.

Such are
Church
Papists.

Math. 5. 28

Gal. 6. 12.

Gal. 6. 16.

for in Christ Iesus *nothing* will auaille, but a new creature; and as many as walke according to *this rule*, peace shall bee vpon them, and mercy, and vpon the Israel of God.

Vse. 3.

Thirdly, it serues for exhortation vnto euery one of vs, to bee very strict in our obedience, howsoever wee may incur the name of precision or the like; seeing the Lord doth require it of vs.

Vse. 4.

Fourthly, it serues for imitation to all those that are put in trust with the saluation of others, to take this course, not only earnestly to exhort, and to adde direction to their exhortation, but also to presse their people to a strict obedience: wee see it is the example of God himselfe.

Vse. 5.

Fistly, it serues for the reprocfe of all disobedient persons, they are left vtterly without all excuse: what could the Lord doe more, but first louinglie exhort vs; yea, with earnest affection to yeeld obedience? yea, to direct vs in the manner: and lastly, to presse vs with a strict rule of obedience? Now, if thou art yet disobedient, thou maist laie thine hand vpon thy mouth

mouth, and excuse the Lord; yea acknowledge him to be iust, when hee shall come in flaming fire, rendring vengeance vnto all those that *know not God*, and that *obey not the Gospell* of our Lord Iesus Christ; when he shall come to bee glorified in his Saints, and to be *admired* in all those that belecue. 2 Theff. 1. 8

Sixtly and lastly, it serues for comfort Use. 6. and consolation to all those, that stricktly walke in the obedience of the will of God. Notwithstanding they are euilly intreated of the world for the same, they doe that which God requireth of them. Thus much for the exhortation and direction apart laid downe by the Lord. Now wee will ioyne them both together, as they are required of vs.

Remember those that are in bonds as bound with them. Whence wee learne,

That it is not enough to doe holy duties, but wee must bee very strict in the manner how we doe them. Doct. 6.

This is cleere from the text, as also from the points formerly raised. Wherein wee haue seene the LORDS diligence to direct vs euen in the

manner of his worship : which shewes that it is our dutie not only to doe holy duties, but also that we must bee very strict, for the manner how we doe them. As also the whole Scripture is plentifull for prooffe of this point, and therefore it is that our Sauour

Luk. 8. 18. saith, *Take heed how ye heare.* So in another place, *Take heed how yee pray; take heed how yee giue almes; and take heed how yee fast:* all which makes the point plaine, that it is not enough to doe holy duties, but that we must be very strict in the manner how wee doe them. And in the Lords prayer our Sauour teacheth vs to pray, *Thy will be done on earth, as it is done in heauen.* Harke, he doth not teach vs simply to pray that the will of God may be done; but that it may bee so done on earth, euen as it is done in heauen: and the holy Ghost teacheth seruants to serue their *Masters as seruing the Lord.* Harke, he doth not teach them simply to serue them, but to serue them euen as seruing the Lord, and not men. Which maketh the point very cleere.

Reason.

Isay 11. 12. The reason hereof is, because the Lord doth more respect the manner then the matter of his worship, how wee doe it, then the thing it selfe.

The

The vse of this serues first for instru- *Vse. 1.*
tion vnto euery one, not to rest onely in
the doing of the worke of holinesse, but
to be very strict in the manner how wee
doe it: for it is not enough to preach the
Word, to heare the Word; nor to fre-
quent the house of God, and with the
Iewes in *Ieremy* to cry out, *The temple of*
the Lord, the temple of the Lord; and yet
will steale, murder, commit adultery, sweare
falsely, and burne incense vnto Baal; these
are but lying words. Yea, this is to make
the house of the Lord a *denne of theeues*:
yea this is the next way to bring downe
fearefull iudgements, that the Lord
should doe to you as he did to Shilo. But
with *David* we must *wash our hands in in-*
nocency, &c. and so compasse the altar; for
as the will of God must bee our ground
for euery action, so the holinesse of God
must be our rule. Wee may not for the
matter of our worship doe as the people
of God, and for the manner, like the
Gentiles. Nay, we may not serue our God
for the manner, as they doe their Idols,
Dent. 12.4. And this stretcheth it selfe vn-
to euery holy dutie. Wee may not pray *Math. 6.*
as the hypocrites doe, nor giue almes as
the hypocrites doe; fast as the hypocrites

40
doe: which is to rest onely in the outward worke, or to doe it onely to bee seene of men; but as our Sauour said to his Disciples, that they must not fast as the Scribes and Pharisees did, so may I say to you:

1. Thou must not fast as the Papists doe: that is, to rest in the doing of the worke; as though we had done God great seruice in abstaining from a bit of meat: for God respects the manner how we doe it, more then the worke it selfe.

2. You must not fast as the Papists doe, onely to be seene of men, but to approue our hearts only in the sight of God.

3. You must not fast as the Papists doe, to put holinesse in the thing, but to labour to doe it in a holy manner to haue it acceptable.

4. You must not fast as the Papists doe: thinking to merit by it: for bodily exercise profiteth litle, but godlines is great gain.

5. You must not fast as the Papists do, thinking to satisfie for sinne; for that is done onely by the blood of Christ.

6. You must not fast as the papists doe, thinking to make God beholding vnto thee: for when we haue done all that wee can, we are but vnprofitable seruants.

7. You must not fast as the papists do, in appointing

rd appointing set time in the yeare, or set
of daies in the week, for that is Montanisme: Montanus
the heretick
first ap-
pointed it
in the
Church.
i- for our Sauour hath inioyned it to the
es times of mourning: therefore wee can ap-
point set times of fasting no otherwise
: then wee can set times of mourning.

8. You must not fast as the papists do,
in abstaining part of the day, and filling
d themselves in the other part: for the least
e time of a religious fast is one whole day.

Leui. 23. 32.

9. You must not fast as the Papists do,
in abstaining from flesh, but not from fish;
for a true fast is an vtter abstinence, fur-
ther then for necessity and honesty. *Iest.*

4. 16.

10. You must not fast as the Papists do,
in abstaining from meates, but not from Pro. 31. 5:
drinks; for drinks do commonly more in-
flame nature then meates doe.

11. You must not fast as the Papists
doe, in abstaining from grosser meates,
and glutting themselves with meere de-
licates: for this may rather be cald a feast
then a fast, yea this is diuellish. *1. Tim. 4.*

1. 3.

12. You must not fast as the Papists
doe, onely from meats: for a true fast is an
vtter abstinence from all outward com-
forts

forts, so farre as honesty and necessity will beare.

Leu. 23.

13. You must not fast as the Papists do, in abstaining from meates, but not from sinne, as swearing or the like; For a true fast must be an holy convocation vnto the Lord, wherein wee must seeke the face of God, and turne from all our euill wayes.
2.Chro. 7, 14.

Leu. 23. 27

14. You must not fast as the Papists do, in hanging downe the head like a bulrush for a day: for a true fast is to afflict the soule, *Joel. 2.*

15. You must not fast as the Papists do, to rest in the doing of some ceremonies: for a true fast is to humble our selues, 2.Chro. 7. to loose euery yoke, *Isa. 58.* yea to cry mightily vnto God, *Joel. 2.*

Now because of the present occasion, if any aske then how should we fast: I answer, That we must goe to the word of God, and therein wee shall know the will of God, as for the matter, so for the manner of it also: for it doth not onely exhort vs to doe the thing, but also doth direct vs in the manner how to doe it. For it is a most perfect rule for our practise. Now howsoever some light is already giuen vnto it by opposing of it vnto the fained

will ned hypocriticall fasts of the Papists, as
 do, that we may not rest in the worke done,
 om, nor doe it to be seene of men, nor put ho-
 ue lineesse in the worke, nor thinke to merite
 he by it, nor to satisfie for sinne with it; nor
 of to appoint times to fast without lawfull
 es. authority, or otherwise then we haue oc-
 casion of sorrow offered vnto vs; nor to
 obserue part of the day, but a whole day
 o, at least vnto the Lord; nor to abstaine
 sh fro flesh but not from fish, from meates, but
 ne not from drinks; from grosse meates, but
 not from delicates; but from euery thing
 o, wherein the fast may be broken: nor from
 : meates onely, but from all outward co n-
 s, forts so farre as honesty and necessity will
 a beare. And lastly not from meates, and
 outward comforts onely, but from sinne
 also; yea that wee must not hang downe
 the head like a bulrush for a day, but
 f that wee must afflict our soules, humble
 ll our selues, loose euery yoke, & cry migh-
 tily vnto God.

Now howsoeuer this may giue some
 light, yet more briefly, thus thou must fast
 on this manner, when the Lord offereth
 occasion of sorrow and mourning, eyther
 in respect of thy selfe or others; ioyne thy
 selfe with the people of God; if thou
 canst,

1. Obseru.
The occa-
sion.

2. Ioyne
thy selfe
with Gods
people.

3. Setting
apart.

4. Testifie
thy inward
affection
by thy
outward
carriage.

canst, as in the dayes of *Iosia*: but if not, then thy selfe with *Nehemiah*: and then set some time apart, according to the occasion, either one day with the Iewes, or three dayes with *Hester*, or 14. daies with *Paul*, or three weeks of daies with *Daniel*, according as the occasion is of greater or lesser weight. And thus hauing set time apart, in the fourth place testifie the inward affection of thy soule by the outward carriage of thy body: that is, 1. by humiliation before the Lord, by ridding thy selfe of all outward comforts, so far as necessity and honesty will beare, as from the vse of the marriage bed, fine or costly apparel, sweet smells, pretious ointments, pleasāt musick, or dainty fare. 2. Testifie the inward desires of thy soule by thy earnest suits vnto God, for attaining the thing thou desirest, or to be freedde from the euill thou fearest. And thus continue seeking the face of God the whole time of thy fast. Now because the exercise of this duty is hard to flesh & blood, it is good for vs to obserue the motives hereunto: as first, because God hath commanded it. 2. the Saints haue practised it. 3. much good hath been obtained by it, and 4. by the holy and sincere practise of it, much perill hath beene preuented.

But

But if any shall say that they haue *Object.*
often fasted, and yet haue not found this
effect:

I answer, they must examine themselves *Ans.*
whether they haue not fasted like those in
Isa. that haue afflicted their soules for a *Isa. 58.*
day, and hanged downe their heads like a
bulrush: haue they not fasted for strife
and debate, and to smite with the fist of
wickednes, yea that they might the more
colourably commit sinne? Now if it haue
beene so with thee, although thou hast
made thy voice to bee heard on high: yet
this is not the fast which the Lord
hath chosen: for as hee hath appointed
how we should fast, so he hath in his word
also set downe what we should doe in the
day of our fast: that is, to vnloose the *Isa. 58.6.*
bands of wickednesse, to vndoe the heavy
burden, to let the oppressed goe free, yea
to breake euery yoke: and not onely so,
but thou must deale out thy bread to the
hungry, bring the poore that are cast out
into thine house, couer the naked, and not
hide thy selfe from thine owne flesh; that
so by thy outward worke, thou mayest
testifie the inward sincerity and vpright-
nesse of thy heart in the seruice of God.
For thinkest thou, that if thou art cruell,
and

Isa. 58. 2.
3. 5.

and vnmercifull vnto thy brethren, that wa
the Lord will be merciful vnto thee in the fro
day of thy fast, in hearing and helping of all
thee. No, no; therefore examine thine owne an
heart, for we may deceiue ourselues ex- ou
ceedingly herein: for thou maiest seeke the
God daily; yea thou maiest delight ry
to know his wayes, yea thou mayest de- re
light in approaching neere to God, yea fir
thou maiest afflict thy soule before the to
Lord, and cause thy voice to bee heard on to
high in the day of thy fast, and yet bee no bo
whit accepted with the Lord, if thou qu
come not to it with a pure and vpright he
heart, and sincere and holy affection. he

2. Chro.
7. 14.

Now the Lord hath promised, that if
his people shall humble themselues, and
pray, and seeke his face, and turne from
their wicked wayes, then that hee will
heare from heauen, and forgine their sins,
and will heale their land. Now God is
true, and euery man a lyar; therefore if
thou haue not found this effect, blame thy
selfe, and seeke to finde out the cause in
thy selfe: for either thou hast not hum-
bled thy selfe as thou shouldest, or not bin
so earnest in prayer vnto the Lord as thou
oughtest; or thou hast not sought the face
of God with that singlenesse of heart as

was

that was meet: or at least thou hast not turned
 the from euery euill way. Now we must doe
 of all these, and not rest in the doing of
 ne any one of them; for wee must humble
 ex- our selues, we must pray, wee must seeke
 ke the face of God, we must turne from eue-
 ry euill way, and then wee may rest assu-
 e- redly on the promise of God for a bles-
 ea sing. Therefore if thou haue failed here-
 tofore, settle vpon it thoroughly for time
 to come, not in part, but in the whole,
 no both for matter and manner, as God re-
 quireth: and then try the Lord whether
 hee will not heare from heauen, whether
 he will not forgiue thy sinne, and heale
 if the land. And thus haue we thought good
 because of the present occasion, and being
 so necessarily led vnto it by the doctrine
 which teacheth vs, that it is not enough to
 doe holy duties, but that we must be very
 strict in the manner how we doe them; to
 digresse a little, to shew you how wee
 ought to fast so as may bee best pleasing
 vnto God.

The second vse of this point serues Use 2.
 for reproofe of all those that rest onely in
 the doing of holy duties, and neuer care for
 the manner how they doe them: they will
 preach the word, heare the word, receiue
 the

the Sacraments, fast, pray, giue almes, but neuer respect the manner how they doe them; neither for the inward nor outward man. Now howsoever these are holy duties as they are commanded of God, yet because they are performed vnholily, the Lord doth no more respect them then the cutting off of a dogs necke, or the offering of swines blood, or of manslaught-
*It*er; which are all things most hatefull and abominable vnto him. *Iſa. 66. 3.*

Obiect.

But is it not well to do the wil of God, may some say?

Ans.

I answer yea, so you doe it according to the will of God: otherwise thou maieſt do the wil of God, in some ſence, & be a *Pharaoh*. Yea, thou maieſt doe the will of God, and be a *Rabſheca*, and a *Nebuchadnezzar*, and be a *Pilate*: yea thou mayeſt doe the will of God, and be a diuell. For it is not enough to doe the will of God, but we muſt doe it according as we pray, On earth as it is in heauen: for it is the will of God to preach the word, yet if it bee but in the name onely, and not in the power and euidence of the Spirit, he ſhall ſay to thee, *Depart from me, I know you not.* It is the will of God to heare the word, yet if any cauſe diuiſion contrary to the truth
 which

which we haue learned, wee must auoyde Rom. 16, 17
 them. It is the will of God to heare the
 word: yet we must come with honest harts,
 els it will not bring foorth fruit in vs; wee
 must come with hungriing affection, else
 we shall not be filled with it: yea we must
 heare in faith, els it will not profit vs. So Heb. 4. 2.
 it is the will of God to receiue the Sacra-
 ments: yet saith the Holy Ghost, Let a
 man examine himselfe, and so let him eate,
 and so let him drinke: otherwise thou
 mayest bee guilty of the body and blood
 of the Lord. So that thou mayest preach
 the word, and bee shutte out from
 the presence of God; heare the word,
 and reape no profite by it; communi-
 cate in holy things, and yet bee spued Reu. 3. 15.
 out of the mouth of God: yea, receiue
 the Sacraments, and yet eate and drinke
 damnation vnto thy selfe. So that it is
 not enough to heare with *Herod*, pray
 with *Balaam*, preach with *Indas*, which
 yet are all good for the matter, being the
 will of God: yet because they failed in
 the manner, they failed also in receiuing
 any benefite by their worke.

Thirdly, it serues for a comfort & con- 3. Vse.
 solation vnto all those that do the will of
 E God,

God, according to the will of God, that performe holy duties holily, that haue respect as well to the manner how they do, as to the matter what they doe. I may say of them as the *Psalmist* saith, *They do no iniquity, they walke in his wayes, therefore blessed are they.*

Psal. 119. 3.

Use 4.

Fourthly, it may serue for a iust defence of all those, that notwithstanding they may partake in holy duties for the matter, yet dare not, when for the manner they cannot doe the will of God; for they know it is not enough to doe the will of God, but that they must be very strict in the manner how they doe it: and howsoever they chiefly delight in the holy things of God, knowing the benefite of them, yet they haue learned to preferre Gods glory by doing no euill, before their owne saluation: yea to damne themselves before God should lose one iotte of his glory. Therefore those are much to blame which censure Gods children, which through tenderesse of conscience dare not ioyne with them in their worship. But most of all are they worthy blame, that not onely vnadvisedly meddle with the holy things of God themselves, but rashly and willfully require others to doe the same;

same; as in the Papacy in Queene *Maries* dayes, many of the Martyrs were compelled to cap and kneele, and crouch: yea to put on their Idolatrous apparrell although it receiued but little honour, by them: as in the history of Doctor *Taylour*, Foxe in the 1385. pag. of his 2. history. who when he had a deale of their trumpe-ry on his backe, leapt and skipt, saying, Beholde what a braue foole am I.

Thus haue we by Gods assistance gone through the exhortatiō vnto the duty, with the direction added how to performe the same. Wherein wee haue considered of them, first as they are laide downe by the Lord, with the earnestnesse of the exhortation, and strictnesse of the direction. Secondly, as they require duties from vs in two points. Now wee will consider of the words senerally as they lye in the text. And first of the word *Remember*, which signifieth two things, either to mooue attention, or to put vs in minde of our forgetfulness: in the first vse or acceptation, it is al one with the word *Selah*, or behold: whence we learne:

That the Lord would haue vs to take 7. *Doct.* great notice of the affliction of his people: This is plaine from the text, and prooued plentifully throughout all the

Scripture.

1. *Reas.*
Psal. 116.

Zechar. 2.

The reason is, because they are precious in the sight of God; for Precious in his sight is the death of his Saints, and those that touch them, touch the apple of his eye.

2. *Reas.*

1. Pet. 2. 9.

Secondly, because of their dignity; they are all Kings, and Priests, and Senators.

Vse. 1.

The vse serves first for instruction vnto euery one, Not to passe by the affliction of the people of God, as a thing of no weight, or of no respect: seeing they are so pretious in the sight of God, euen as the apple of his eie, and in themselves such an honourable people, all Kings, all Priests, all Prophets, being annointed with the oyntment of God. 1. *Ioh.* 2.

2. *Vse.*

Secondly, it serves for reproofe, first, of all those that are instruments of their afflictions. 2. those that passe by their afflictions without any respect. 3. those that take notice of them, yet doe not duly respect them, as they should.

Vse. 4.

Thirdly, it serves for a consolation vnto all those that doe duely take to heart, and remember the afflictions of the people of God.

The word *Remember* being taken in the other

other signification or accepration, to put vs in mind of our forgetfulnes, is all one with that in the beginning of the 4. commandement; whence we learne:

That naturally wee are very subiect to 8. *Doct.*
forget the afflictions of the people of God: for prooffe whereof wee neede to goe no farther then to our selues; for how often haue wee heard of their affliction, and how soone haue wee forgot it, euen with the hearing? But if at any time wee haue had any further purpose to remember them, how soone hath it beene forgot by euery light occasion?

The reason is, partly our too much loue *Reas.*
of the world, & our too litle loue of God.

The vse serues to stir vp euery one of vs *Vse. I.*
to take notice of our secure estate in this respect, & seeing it is occasioned by those things mentioned in the reason: O let vs labour for time to come, to haue our harts more and more possesse with the loue of God, & our affection more drawn frō the loue of the things that are here below, & set wholly on the things that are aboue: & then we shall declare our loue to him that hath begot, by louing those that are begotten of him. And 3. let it humble vs: yea further our humiliatio at this presēt time,

that we haue beene so forgetfull of the affliction of the people of God in former time.

Thus much for the word *Remember*, it is added, *Remember those that are in bonds*: which teacheth vs thus much:

9. Doct.

That the people of God in all ages haue beene subiect to bonds and afflictions. For prooffe hereof looke from the very first time; *Abel* by *Cain*, *Abraham* by *Abimelech*, *Isaacke* by *Ishmael*, *Iacob* by *Esau*, *Ioseph* by his brethren; the *Israelites* by the *Egyptians*, the *Moabites*, the *Ammonites*, the *Amalekites*, the *Palestins*, the *Canaanites*, the *Babylonians*, the *Tyrians* and *Syrians*, and who not? *Dauid* by *Saul*, *Dauid* by his sonnes: yea *Dauid* by his wife. And if we come to the new Testament, *Christ* by the *Iewes*; his *Apostles*, by the *Gentiles*; his faithfull *Disciples*, by the *Antichristian Romanes*, and his whole *Church* by the world of *vnbeleeuers*. Yea as the *Israelites* had not one people alone set against them, but euen so many as there were nations vnder heauen, so it is with the *Church of Christ*; they haue not one people alone aduerse vnto them, but so many as there are *vnbeleeuers* in the whole world, whether they bee *Turkes*,
Papists,

for Christians
Papists, or of what nation soeuer: besides those secret enemies that it nurceth vp in its owne bosome. And yet they haue not onely these enemies of diuers sorts, but also they are subiect to afflictions of all sorts, as necessities, distresses, stripes, imprisonment, tumults, labours, watchings, fastings, dishonours, euill reports, and what not?

The reason hereof our Sauioꝝr himselfe giues in *Ioh. 15.* and that is, Because they are not of the world. 1. Reas.
Ioh. 15. 19
20, 21.

2. Secondly, because they are not greater then their maister; for saith Christ, If they haue persecuted me, they will persecute you also.

3. Thirdly, because they professe the name of Christ.

4. The fourth reason that our Sauioꝝr giues in that place, is in respect of the wicked themselves, because they know not God; for saith Christ, *All these things will they doe vnto you for my names sake: because they haue not knowne him that sent me.*

The fifth reason why the children of God in al ages, haue been subiect to bonds and afflictions, is in respect of that auncient enmity thrt is betweene the seede of

the woman, and the seede of the serpent, in t
Gen. 3. ver

6. Sixtly, because the Lord hath more re-
spect to them then to the wicked, as in the be
example of *Cain* and *Abel*, *Gen. 4. 5, 6.*

7. Seuently, because they testifie vnto gra
the world, that the works thereof are e- bro
euill. *Iob. 7. 7.*

8. Eighthly, because they cannot but bec
speake the things that they haue seene and 4.
heard. *Act. 4. 20,*

9. Ninthly, because they wil not run with ing
the world into the same excesse of riot. mi
1. Pet. 4. no

10. The last is, because they follow C
goodnesse, *Psal. 38. 20.*

Quest.

But heere a question may bee asked, re
why the Lord doth suffer his children to na
be thus afflicted in the world.

Ans.

Heb. 12. 10

Vnto which wee answer with the Holy b
Ghost in the 12. chap. of the epistle to the
Heb. ver. 10. that he doth it for their pro-
fite, and that in diuers respects: first here;
secondly, hereafter; Partly in respect of
the good it brings forth in them, partly in
respect of the good it brings vpon them,
or causeth vnto them; as first hereby that
they might be partakers of his holinesse.
Heb. 12.

2. Secondly, that it might bring foorth in

in them the quiet fruit of righteousness,
ver. 11,

3. Thirdly that the inward man might
be renewed daily, 2 *Cor.* 4. 16.

4. Fourthly, that by an increase of
grace, the love of God may be shed a-
broad in their hearts, *Rom.* 5.

5. Fifthly, that the life of Iesus might
be made manifest in their bodies, 2 *Cor.*
4. 10.

6. Sixtly, that hereby their faith be-
ing made to shine the more pretiouser: it
might be found vnto their praise and ho-
nour and glory, at the appearing of Iesus
Christ, 1 *Pet.* 1. 7.

7. Seuenthly, that hereby they might
receiue a farre more excellent and eter-
nall weight of glory, 2 *Cor.* 4. 17.

8. Now is not this for their profit, to
be blessed now? 1 *Pet.* 4. 14.

9. And to be comforted hereafter?
Mat. 5. 4.

10. Is not this for their profit to haue
God dwell with them here, *Isay* 57. 15.

11. And they to reigne with him
hereafter? 2 *Tim.* 2. 12.

12. Is not this for their profit to haue
the Spirit of glory rest vpon them here?
1 *Pet.* 4. 14.

13. And

13. And to receiue a crowne of life, *James* 1. 12. a crowne of righteousness, *2 Tim.* 4. 8. yea, an incorruptible crowne of glory hereafter? *1 Pet.* 5. 4.

14. Further, the Lord suffers his children to bee in bonds and affliction to trie them, *Iam.* 1. 3. and proue them, *1 Pet.* 4. 12. For he will haue none but pure mettall: if they will not endure the fire of affliction, nor the fanne of sorrowes, nor the sieue of aduersities, they are not for him. *Mat.* 10. 38.

15. Further, hee doth it to proue others, *Math.* 8. 20. For as hee will haue none but pure mettall, so hee will haue none but true mettall as we say; such that notwithstanding they may see those in the forefront of the battell to bee beaten and sore oppressed, yet will be ready to stand in the face of the enemy, when their turne shall come: Such that notwithstanding they may see Christ in his members oftentimes haue not wheron to rest their head, yet with *Ruth* will resolve to worship the same God with them; yea to liue with them and die with them: notwithstanding it requireth the forsaking of country, kindred, meanes, and all. *Ruth* 1. 16.

16. Further, the Lord suffers his to be
in

in bonds and affliction; sometime to shame Satan and wicked men that accuse them, that they serue God but for their belly sake, as Satan accused *Iob*, *Iob* 1.

17. As also because they meddle sometimes with that they haue nothing to doe with; as *Abraham* with *Hagar*, *Gen.* 16. 4. And *Dauid* with numbring of the people, *2 Sam.* 24. 10.

18. Also, because that through the vnregenerate part that doth remaine in them, they are apt to forget God with *Dauid*, who in his prosperity thought hee should neuer be moued, *Psal.* 30.

19. Also, because they are children; now the rod is as necessary for children as meat and cloth, *Prou.* 22. 15.

20. Also because they are patients; now strong potions are as necessary sometime for patients, to purge out the superfluous that offends, as cordials to comfort: yea, ordinarily before comforting cordials, there goe purging potions, as the Lord causeth his to drinke of the waters of *Mara* before hee settle them in *Boaz* possession, *Ruth* 1. 20. & 4. 14.

21. Further, he doth suffer it, because he hath appointed them vnto it. *1 Theff.* 3. 3.

22. Hee

22. Hee hath predestinated them for it, *Rom. 8. 29.*

23. It is the end of their calling, *1 Pet. 2. 21.*

24. And of the preaching of the Gospel, *Math. 10. 34.*

25. Further, the Lord suffers his to be in bonds and affliction, to teach them obedience, *Heb. 5. 8.*

26. To exercise his graces in them, as faith, loue, patience, and perseuerance, and to make them the more manifest, *Rom. 5. 4. 1am. 1. 3.*

27. As also, because hee loues them, *Heb. 12. 6.*

28. And offereth himselfe vnto them as vnto sonnes, *Vers. 7.*

29. Yea, that they might be perfect, entire, lacking nothing, *James 1. 4.*

30. Further, the Lord suffers them to bee in bonds, to weane them from the world, *Psal. 30.*

31. As also, because it is the very high-way to heauen, *Heb. 11. 39.*

32. Further, that no flesh should glory in his presence, *1 Cor. 1. 29.*

33. As also, that we should reioyce in the Lord only, *2 Cor. 10. 17.*

34. And trust in the Lord wholly, and not

not in these vncertaine riches, *Phi.* 4. 6.
Psal. 37. 1 *Tim.* 6. 17.

35. Further, to make them long after
heaven; and to looke for and loue the ap-
pearing of the Lord Iesus, *Phil.* 1. 23.

36. Further, the Lord lets his to be in
bonds and affliction, to let them know,
that the promises of God doe consist in
better things then the world can afford,
and to make them search for them, 1 *Cor.*
2. 9.

37. As also, that the consolations of
Christ might abound in them, 2 *Cor.*
1. 5.

38. Yea, that they might bee able to
comfort others, 2 *Cor.* 1. 4.

39. As also, because it is written, The
iust shall liue by his faith, *Haba.* 2. 4.

40. As also, because we must first fight,
before we be crowned, 2 *Tim.* 4. 7. there-
fore is our life called a warfare, *Iob* 7. 1.

41. As also, we must first labour be-
fore we can reape the fruits, 1 *Cor.* 9. 7.

42. Yea, we must first runne before
we attaine, 1 *Cor.* 9. 24.

43. Further, the Lord doth it because
he would be called vpon, *Psal.* 50. 15. and
be sought vnto, *Hoea* 5. 15.

44. Yea, because he hath delight in those
holy

holy sacrificesthat his people offer vp vnto him most plentifully in their affliction, *Psal. 51.1 7.*

45. Yea, because hee takes delight in his owne graces that he hath wrought in them, as faith, loue, patience, and perseuerance; not that he takes delight in their affliction, but in the fruits thereof, *Psal. 5.15.*

46. Further, the Lord lets his bee in bonds and affliction, because hee would magnifie his providence in vpholding of them, *2 Cor. 4.9.*

47. His goodnesse in relieuing of them, *2 Cor. 6.10.*

48. His power in deliuering of them, *Psal 34. 19.*

49. Further, hee doth it that heauen might be the better welcome vnto them, when they shall come thither, comming out of great tribulation, and all teares being wiped away from their eyes, *Reue. 7. 14.*

50. And lastly, he doth it because hee wils it; for the holy Ghost saith, that through many afflictions we must enter into the kingdome of heauen.

And, All that will liue godly in Christ Iesus shall suffer persecution, *2 Tim. 3.12.*

This

This point being thus proued and cleered, the vses follow.

And first it serues to informe vs, that it *Use. 1.* is no new thing to heare of the affliction of the people of God, for it hath beene so in all ages.

2. Secondly to instruct vs, that wee thinke it no strange thing, if the like doe befall vs, seeing that it is the lotte of all Gods people, 1 *Thess.* 3.4.

3. Thirdly, it serues to comfort vs in affliction, knowing that hereby we are so farre from being seuered from the people of God, that euen by it wee are made companions with them, 1 *Thess.* 2.14.

4. Fourthly, it serues to take away the offence of the crosse in others; seeing that the Lord in his wisdom and loue, makes it so many waies beneficiall vnto his children. Thus much for this point, it followes.

But before we passe any further, note; *Note.* that whereas we said in the beginning of the last question, that afflictions were profitable, and that in diuers respects, we are not so to take it as the Papists doe, that they are the cause of profit vnto vs properly, but that the wise disposing hand of God, doth make them so vnto his children,

dren; for afflictions are euill of their owne nature, *Amos* 3.6. And indeed they are most euill vnto all the vngodly, euen as the beginnings of hell vnto them, *Psal.* 11.5,6. & 50, 22. 2. *Theff.* 1.6. But vnto all the faithfull, they are fatherly chastisements, whereby the Lord iudgeth them here, that they might not be condemned hereafter, 1 *Cor.* 11.32. So that this is it that makes them profitable, whilest the faithfull doe feele God to bee betweene them and the weight of the euils which they endure in the punishments and chastisements which hee inflicts vpon them, 2 *Cor.* 4.9. They haue therein a certaine pledge and seale of his loue, *Heb.* 12.6. for if he loued them not (as one wel saith) hee would not bee thus carefull for their saluation, *Heb.* 12.7. Therefore most ignorant are all those that vnder this pretence that afflictions are profitable, doe rashly, vnadvisedly, indiscreetly, or wilfully pull affliction vpon them: but most of all foolishly ignorant are the Papists, that vnder this pretence presently vow voluntarie pouerty, and so bring a burthen vpon the Church carelessly, by a company of loytering lubbers, idle bellies, whose glory is to their shame. And there leauing them

Caluinson
Heb. 12.
 ver. 6.

them, we proceed : it followes in the text,
As though yee were bound with them.
 Whence we learne,

That we ought so to minde the affliction of Gods people, as though wee were our selues afflicted in the body ; this is euident in the Text, and plentifully proued by other Scriptures, 1. Cor. 12. 25. Doct. 10.

The reason is, because that as true as Reason.
 our armes or legges are members of our naturall bodies, so verily are the faithfull members of the Church of God, which makes but one spirituall body of the Lord Iesus, *Ephe. 5. 30.* Now wee know what a simpathie there is in the members of a body, though it bee farthest remote from the head, and of least honour, yet if it be grieved ; what readinesse, what diligence, what care, what respect the whole body hath vnto it.

The vse serues, to stirre vs vp to Use.
 a sensible feeling of the bonds and afflictions of the people of God ; for are they afflicted in any kinde ? thou art afflicted in the same, if thou belong to Christ. Yea, if they bee afflicted

F

in

Whether
thou be an
eye, an
arme or
hand or
legge.

in any member, thou art afflicted in the same: therefore denie thou not the duty of a true, naturall and living member vnto them; but as Christ who is the head, said vnto *Paul; Saul, Saul, why persecutest thou me*, Act. 9. although hee was going to vex the poore Saints at *Damascus*: so doe thou, when thou hearest of the affliction of the people of God in any place, take it to heart, as if thou were thy selfe afflicted in thy owne body.

Thus much for the words apart, now let vs see what sweetnesse wee may sucke out of them as they lie together: *Remember those that are in bonds, as though ye were bound with them; and those that are in affliction, as though yee were afflicted in the body.* Whence as a second gleaning after haruest, we learne,

Doct. 11. That the Lord is very pittifull of his afflicted seruants.

This is plaine in the words of the text, *Remember those that are in bonds*: but is that all? no, but *euen as though ye were bound with them*: remember those that are in affliction: but is that all? No, it must bee as *though we were afflicted in the body.* Wherein the Lord calls vpon vs seriously to
thinke

thinke vpon the affliction of his people; which shewes that hee is very pittifull of them. This is very plaine also, in all the rest of the Scripture, *Exod. 3. Psal. 9. Judges 2. 18. Dent. 32. 36. 2 King. 13. 4.* Yea, it is proued not onely in those places cited before, where the Lord pronounceth a woe vnto all those that doe abound with these outward things, and are not sorrie for the affliction of his people, and curseth those that sit at ease, & come not out to helpe them in their need; but also in all those places, where he calls all those to account, that haue beene instruments of their sorrow, as the *Idumeans*, the *Assirians*, the *Babylonians*, and the rest; and like a pittifull father, who hauing whipt his childe cannot endure to looke vpon the rod, but either casts it into the fire, or breakes it into peeces: so doth the Lord deale with them which evidently shewes, that hee is very pittifull of his afflicted seruants. And yet this will further appeare, if we doe duly consider, that all the promises in the Gospell are principally made vnto them, as *Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdome of heauen,*

Ezek. 35. 15.

Math. 5. 10. those that mourne they shall bee comforted, vers. 4. yea Christ is principally sent to them, Isay 60. 2. they receiue the Gospell, Math. 11. 5. God will dwell with them, Isay 57. 15. And looke vnto them, Isay 66. 2.

Reason.

The grounds why the Lord is pittifull of his afflicted seruants are two, first because they are his children. Now wee all know how neere it goes to the heart of a father, to see his children in distresse; This made *Dauid* cry out to his seruants to remember the young man *Absolom*, 2. Sam. 18. 5. euen as the Lord calles to Satan when *Iob* must bee afflicted, O spare his person, O spare his life. And this is the reason why the LORD calles vnto all his people to remember those that are in bonds, to remember those that are in affliction, euen because they are his children.

Reas. 2.

The second ground of this point, why the Lord is thus pittifull of his afflicted seruants, is his owne holy names sake, as in Ezek. 39. 24. According to their uncleaneesse I hid my face from them, therefore thus saith the Lord, Now will I bring againe the captinitie of Iacob, and haue

haue mercie vpon the whole house of Israel, and will be lealous for mine holie name.

And in the thirtie sixth Chapter of *Ezekiel*, and the twentie one verse, the Lord saith vnto Israel, that hee had pittie on them for his owne holy name, which was prophaned among the heathen where they were scattered: for the Lord cannot endure that the heathen should say where is their GOD become? Therefore it is that hee calles so vpon all his people to remember those that are in bondes, to remember those that are in affliction, euen because hee would not haue his Name blasphemed among the heathen.

The vse serues; first for comfort and consolation vnto all those that are *vse.* in any affliction or distresse, whether in the denne with *Daniel*, or in the stockes with *Ioseph*, or in the dungeon with *Peter*, or in the fire with the three children, or in the waters with *Dauid*; whether oppressed by open enemies with the Israelites, or betrayed by secret enemies as Christ; whether they are afflicted inwardly

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in their mindes, or outwardly in their bodies : Whether in their estates by puer-
tie, or in their names by reproaches, in
their owne families or abroad, with in-
ward feares, or outward terrors, of what
kinde so euer, or by what meanes soeuer;
here is comfort and consolation for them,
as a manuscript sent from heauen to cer-
tifie them, that the Lord is very pittifull
of them.

Quest.

But here a question may bee asked by
some afflicted soule ; How it can bee, that
the Lord is thus pittifull of them, seeing
that many times hee lets them alone a
longtime in great affliction ; euen to the
reproach of the world, and the pleasure
of their enemies?

Answ.

Alas poore soule, art thou brought to
that estate, that thou thinkest his mercy
is cleane gone, that he hath forgot to bee
mercifull, or that he hath broken coue-
nant with thee, and that hee hath quite
forsaken thee? it is but thy owne thoughts
to thinke so; yet be not discouraged, it is
but the same that hath befallne the very
best of Gods seruants; as *Dauid* and
Christ: for *Dauid* was so afflicted and so
long, that he thought the mercies of God
were

were cleane gone, and that he had forgot to be mercifull, and had quite broken covenant with them; and Christ in his agony thought that God had vtterly forsaken him, *Psal.* 77. 8, 9. & 89. 39, 49. *Math.* 27. 46. But they were but words of passion, for God was as pittifull of them in their greatest afflictions, and loued them as at other times. And this Christ knew, when he calles him my God, my God; and *Dauid*, when hee had remembred the yeares of the right hand of the most High, and meditated of his workes, and deuised of all his acts; then he could say, *Thy way O God is in the Sanctuarie*: that is, that it is too high for flesh and bloud to conceiue of, but onely by faith. Therefore, if thou thinke through thy great affliction, that the Lord hath forgot to be mercifull unto thee, consider that it is but the apprehension of flesh and bloud: thou must know with *Dauid*, that Gods wayes are in his Sanctuarie, the which if thou wouldst attaine to know, thou must enter into his Sanctuarie with *Dauid*, *Psal.* 73. 17. and there thou shalt cleerely see the end of the Lords dealing towards thee, and how hee pittieeth thee in thy greatest affliction.

affliction. Now the Sanctuarie for the Saints, is the sacred Scripture, into the which if thou wilt enter with me a while, wee will call to minde the waies of God for thy greater comfort.

1. And the first steppe shall bee in *Gen. 17. 1.* where the Lord saith vnto *Abraham*, and in him vnto all the faithfull:

I am God all-sufficient.

The second is in *Ioshua, 1. 5.* Where the Lord saith to *Ioshua* (and in him to all the godly; as the holy Ghost himselfe doth expound it, *Hebrewes 13. 6.*) *I will neuer faile thee nor forsake thee.*

3. The third is in *Isay 54. 7, 8, 9, 10, 11.* where the Lord speakes vnto the whole house of Israel, saying: *For a small moment haue I forsaken thee, but with great mercies will I gather thee: in a little wrath I hid my face from thee, for a moment, but with euerlasting kindenesse will I haue mercy on thee, saith the Lord thy Redeemer; for this is as the waters of No-ah vnto mee. Yea, the mountaines shall depart, and the hills be remoued, but my kindenesse shall not depart from thee, neither shall*

shall the couenant of my peace be remooued, saith the Lord, that hath mercy on thee: O thou afflicted, tossed with tempests, and not comforted.

4. The fourth is in *Isa.* 49. 15. Can a woman forget her sucking childe, that she should not haue compassion on the son of her wombe? yea they may forget, yet will not I forget thee.

5. The fift is in *Isay* 57. 18. I haue seene his wayes, and will heale him, I will leade him also, and restore comforts vnto him, and to his mourners.

6. The sixt is in *Isa.* 61. 1, 2, 3. The spirit of the Lord is vpon mee, because the Lord hath annoynted me to preach good tydings vnto the meeke; he hath sent mee to binde vp the broken-hearted, to proclaime liberty to the captiues, and the opening of the prison to them that are bound, to proclaime the acceptable yeare of the Lord, to comfort all that mourne, to appoint vnto them that mourne in *Sion*, to giue vnto them beauty for ashes, the oyle of ioy for mourning, the garments of praise for the spirit of heauines, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

The

7. The seventh is in *Isa. 66. 5.* Heare the word of the Lord, ye that tremble at his word: your brethren that hated you, that cast you out for my names sake, saide, Let the Lord be glorified: but he shall appeare to your ioy, and they shall bee ashamed.

The eight is in *Isa. 66. 10. 11, 12.* Reioyce ye with Ierusalem, and be glad with her, all ye that loue her, reioyce for ioy with her, all ye that mourne for her; that ye may sucke and bee satisfied with the breasts of her consolations, that yee may milke out, and bee delighted with the abundance of her glory. For thus saith the Lord, Behold I will extend peace to her like a riuer: as one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem.

9. The ninth is in *Zepha. 3. 17. 18, 19.* The Lord thy God in the middest of thee is mighty, he will saue, he wil reioyce ouer thee with ioy, he will rest in his loue, hee will ioy ouer thee with singing. I will gather them that are sorrowfull for the solemne assembly: Beholde at that time, I will vndoe all that afflict thee; and I will saue her that halteth, and gather her that

was

was driuen out, and I will get them fame
and prayse in euery land where they haue
beene put to shame.

10. The tenth is in *Psal.* 34. 19. Great
are the troubles of the righteous, but
the Lord deliuereth him out of them
all.

11. The eleuenth is in *Psal.* 97. 11. Light
is sowne for the righteous, and ioy for the
vpright in heart.

12. The twelfth is in *Psal.* 126. 5, 6.
They that sowe in teares, shall reape in
ioye: hee that goeth forth and weepeth,
bearing pretious seede, doubtlesse shall
returne with ioy, bringing his sheaues
with him.

13. The thirteenth is in *Gen.* 22. 14. In
the Mount will the Lord be seene.

The fourteenth is, in *Deut.* 32. 36. The
Lord shall iudge his people, and repent
himselfe for his seruants, when hee seeth
that their power is gone.

Here are fourteene steps answerable
to those fourteene excellent songs, called
Psalmes of degrees: by which wee may
ascend vp into the holy Temple of God,
where we shall heare that melodious har-
mony of sweete melody, sounding in our
eares,

Iam. 1. 2.

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eares, which will cause our hearts exceedingly to reioyce, though now for a season: if neede require, we are in heaviness through manifold tentations, 1. Pet. 1. 6.

Psal. 106.

44, 45.

Psal. 105.

8. 42.

And now being by faith ascended into the Sanctuary of the Lord, if we trace him from one end thereof vnto the other, we shall finde that he neuer forooke any of his in their affliction, but euer when they called vpon him, and turned vnto him, he heard and answered, and deliuered them out of their distresse, either by remoouing the affliction from them, or them from it, as the booke of *Iudges* doth plentifully witnes; and in the 107. *Psal.* how oft is it said, that when they cried vnto the Lord, in their trouble, he deliuered them out of their distresse? But yet if the tentation lye sore vpon thee, by reason of thy great affliction, that thou mayest yet doubt of the mercy and truth of God towards thee, and thinke that he hath forgot thee, consider what the Lord himselfe sayth in the *Psal.* 105. 8, 9, 10. That he remembreth his covenant for euer; and his word to a thousand generations, enen the covenant which he made with *Abraham*, & his oath vnto

unto *Isaack*, and confirmed the same vnto
Jacob for a law, and to *Israel* for an euerla-
 sting couenant. And that we may bee fully
 confirmed in the truth of this doctrine,
 that God is very pittifull of his afflicted
 seruants, seeing it is so hard to fasten it
 vpon vs in our passions, let vs further con-
 sider :

1. First, how highly the Lord is displea-
 sed and offended with the instruments of
 their afflictions, & what reuenge he hath,
 and is purposed to take, not onely on
 particular persons, as *Pharao*, *Rabsheca*, and
Herod, but also on whole peoples and na-
 tions, as the *Egyptians* by drowning them
 in the midst of the sea, the *Babylomians*
 by dashing their young against the stones,
 the *Iewes* by scattering of them on the
 face of the earth, and the Antichristian
Romanes by powring on them the full vi-
 oles of his wrath; yea by consuming of
 them vtterly with the breath of his mouth
 and the brightnes of his comming : yea it
 is, as the Apostle saith, a righteous thing
 with God, to recompence tribulation to
 them that trouble you, and to you that are
 troubled, rest, when the Lord Iesus shall
 appeare.

Secondly,

2. Secondly, that all their wrongs he takes as done vnto himselfe: *Saul, Saul, why persecutest thou me: Act. 9. He that toucheth you, toucheth the apple of mine eye. Zecha. 2.*

3. Thirdly, that their afflictions are pretious in his sight: for Pretious in the sight of the Lord is the death of his Saints, *Psal. 116. 15.*

4. Fourthly, that whatsoeuer is giuen, he takes as lent vnto himselfe. *Pro. 19. 17.*

5. Fifthly, how that hee hath taken order that none should doe them wrong. *Psal. 105. 14, 15.* Touch not mine annointed, and doe my Prophets no harme: yea hee hath reprocued kings for their sake.

6. Sixtly, how he supports them in their troubles. *Psal. 46. 1.*

7. Seuenthly, how he accompanies them through them. *Isa. 43. 5.*

And lastly, how he calles vpon all his people euery where to remember them. The consideration of these things, wil fully establish the truth of the doctrine, That the Lord is very pittifull of his afflicted seruants.

For if a King seeing his subiects in great affliction and distresse, should seuerely take

take vengeance on their aduersaries that
were the cause of their affliction, and ther-
by should make it knowne, that all their
wrongs he tooke as done vnto himselfe,
and that their afflictions were deare and
pretious in his sight, and thereupon
had taken order that no man should doe
them wrong; and on the other side should
make it knowne vnto all his subiects, that
whatsoever were giuen vnto them to help
them, hee tooke as lent vnto himselfe:
yea should himselfe support them in their
troubles, and accompany them, through
them, in the fire, in the water, in the denne,
in the dungeon, in banishment, in exile, in
pouerty, and in euery distresse: And last
of all, should make it knowne by publike
writing sealed with his owne seale, that
it were his will that all his subiects should
remember them to minister vnto them,
and to doe them good; would not this per-
swade their hearts, that the king did ex-
ceedingly pittie them in their afflictions?
Yea, yea, beloued brethren, the Lord
doth this to you, and more too; for the
king could doe it but as a man, like *Darius*
who laboured till the going downe of the Dan, 6. 14
Sunne to deliuer *Daniel*, but that was all
he

he could doe ; but the Lord doth it as the Almighty, who is al-sufficient to support thee in thy affliction , to accompany thee through it, to daunt the aduersary, and all at once. Therefore as it may serue to confirme the doctrine, so it serues exceedingly for thy comfort , whosoever thou art, or whatsoever thy affliction be: and therefore seeing it is chiefly the intent of the words in the text, and principally intended in the raising of the point to bring comfort vnto thee, depriue not thy selfe of the same.

3. Use.

Secondly, it serues for imitation, That seeing God is so pittifull of his afflicted seruants, euery one of his should doe the like. We cannot follow a better example.

3. Use.

Thirdly, it serues to shame Christians that are so pittilesse of the afflicted seruants of God ; it shewes they are no whit like their Father. *Math. 5. 45.* and that they want a great deale of loue to God : for he that loues him that begat, will loue him also that is begotten, *1. Ioh. 5. 1.* And if wee loue, we will shew it by our pittying of them, *1. Ioh. 3. 17.*

4. Use.

Fourthly, it serues for terrour to all those

those that are instruments, or causes of the afflictions of the people of God. For howsoever it may bee necessary in some respects that they should bee afflicted: yet, as it is saide in another case, so I say in this; Woe bee to them, by whom the affliction cometh; for doth God pittie his afflicted seruants? then hee will haue no pittie on thee that art the instrument or cause of their affliction, but will esteeme it a righteous thing to recompence tribulation vnto thee. Yea if hee pronounce a woe vnto his owne people, because they sorrowed not for them in their afflictions: what will hee doe to thee, who doest afflict them? Yea if *Mefroshe* bee cursed that came not out to helpe them, what will hee doe to thee who comest out against them? but euen giue thee thy portion with *Pharaoh*, or *Herod*, or with the Babylonians, or with the Antichristian Romanes, to bee destroyed heere, and to be cast into the blacke lake hereafter? For if thou haddest no other sinne against thee but this,

G

euen

32
euen thy cruelty and vnmercifull-
nesse against the afflicted seruants of
God; It were sufficient to side thee
out to the left hand of God amongst
the goats, to heare that woeful doome,
*Depart from mee yee cursed into euerla-
sting fire, which is prepared for the diuell
and his angels, Mat. 25.* O consider this
ye that forget God, lest hee teare you
in pieces, and there bee no helpe, *Psal.*
50.22.

Use. 5.

In the fift place it serues for in-
nitiation, to inuite euery one to the
serious meditation and due conside-
ration of the words in the Text, *Re-
member those that are in bonds:* For
it concernes all, it belongeth to all,
of what estate or degree, or con-
dition soeuer, whether high or
lowe, rich or poore, in prosperi-
tie or aduersitie, here is matter for
thy meditation. If thou be in prof-
perity, it informes thee of thy du-
ty; if in aduersity, of the Lords care
ouer thee for thy comfort. There-
fore let it often bee in thy minde,
and often in thy memory: let it
lye downe with thee, and rise vp
with

with thee : Yea let it bee with thee in thy going out, and at thy comming in, and accompany thee in all thy wayes. And as these words in the text, so all the branches of the same, with the seuerall instructions that it yeeldes for our vse; and consider what a storehouse of treasure is containned in it; for howsoever a text may bee full of heauenly good matter, yet it shall not bee good to thee, vnlesse thou profitably receiue it. And as this is the masters ioye, so it will bee the schollers comfort, euen with *Dauid* to hide the word; and with *Mary* to laie it vp in their hearts : And seeing it is the intent of the Lord in speaking, of his Spirit in inspiring; the inuiter in gathering, and his soule in desiring, that it may bee for thy profiting, depriue not so many of their expectation, thy selfe of so much good. And seeing that the sweetnesse of it made it easie in gathering, let it not bee tedious vnto thee in reteining it beeing gathered. And as it serues for all persons, so for all times and all changes;

when thou art in prosperitie, to teach thee; in aduersitie to comfort thee.

Vse 6.

It serues in the last place for exhortation to all the afflicted Saints to praise God; for shall God be so pittifull of them, and shall hee lose the praise of his loue? No, no. Therefore *O that men would praise the LORD for his mercifull louing kindenesse, and count it exceeding ioy, when they fall into diuers temptations, seeing that they are not forsaken in them.*

All praise to him who is all-sufficient.

O That the saluation of Israel were come out of Sion: when the LORD bringeth backe the captinitie of his people; Iacob shall reioyce, and Israel shall bee glad, Psal. 14.

For Sions sake I will not hold my peace, and for Ieruselems sake I will not rest, untill the righteousnesse thereof goe forth as brightnesse, and her saluation as a Lampe that burneth, Isay 62.1.

Yee

at make mention of the Lord,
keepe not silence, and giue him no rest
till hee establiſh, and till hee
make Ieruſalem a praiſe
in the earth, Iſay
62. 6, 7.

FINIS.
